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seems to be valuable. Of the linguistic treatment, both here and in Mr. Gatschet's book, I am unable to judge. The *Walam Olum*, purporting to be a Lenape account of the creation of the world, its destruction by a flood, and the migrations of the tribe, is a document whose genuineness is still under discussion. It was brought to light in 1836, by Rafinesque, a native of Constantinople, who came to this country in 1815, and lived, taught and wrote in Kentucky and Philadelphia. He published much on botanical, zoological and conchological subjects, was active and ingenious, but also eccentric, full of extravagant schemes, and usually in want of money. For various reasons he came into discredit during his lifetime, and, as he gave no intelligible account of how he acquired this Lenape myth, there was a natural disinclination to accept it on the sole authority of his word. Dr. Brinton has submitted the text to educated native Indians, and thinks that their testimony is in favor of its genuineness. But as this question is still open, and the translation is held by Dr. Brinton to be as yet not quite certain, laymen in Indian archaeology must wait for the decision of scholars.

C. H. Toy.

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*Anecdota Oxoniensia. Classical Series, Vol. I, Part V. Harleian MS 2610, Ovid's Metamorphoses, I, II, III 1-622. XXIV Latin Epigrams from Bodleian or other MSS. Latin Glosses on Apollinaris Sidonius from MS Digby 172, collated and edited by ROBINSON ELLIS, M. A., LL.D. Oxford, at the Clarendon Press, 1885.*

In the *Praefatio* Ellis gives some account of the *Codex Harleianus*, which is a MS of the end of the tenth century, and shows that as it is among the oldest MSS of the *Metamorphoses*, so it is one of the best both as respects its orthography and its readings. It should rank next to the *Codex Marcianus*. Of the XXIV Epigrams, only two, XX and XXIV, had been previously edited. Ellis argues that it does not follow that these epigrams were composed in the middle ages because the MSS containing them happen to contain much else that must be assigned to that period. The final decision must rest upon internal evidence, the subject-matter, the prosody, and the use of words, and often these prove insufficient, especially in shorter poems, *e. g.* III:

Vivere non possum sine te neque vivere tecum  
 Illud namque metus impedit, illud amor  
 O utinam sine te, vel tecum vivere possem,  
 Sed mallet tecum vivere quam sine te.

is an evident extension of the theme of Ovid *Am.* III 11, 39, and Martial *XII* 47, 2, but who shall say in what century it was written? We quote X entire as a new example of justice:

Corrupere duo Flaviam, parit illa gemellos  
 Et cum nesciret quis pater esset, ait  
 Uni si dentur, cum sit pater unus eorum  
 Forsitan alter erit, decipiamque duos.  
 Ne pater amittat, ne nutriet aemulus ambos  
 Unum cuique dabo, decipiamque minus.

Flāvia points to a late date. Ausonius has Flāvia, and it occurs twice in a corrupt epigram (cf. Meyer, Anthol. Lat. n. 1477). In VII there is an ingenious play upon words:

*Esto superba minus dum te prece vexo, Superba*  
*Et melior fieri nomine disce tuo.*  
*Omnia quae vincis post omnia te quoque vince*  
*Inmemor esse tui nominis esto memor.*

II, XIII and XVI are interesting for various reasons. The Glossae in Sidonium which occupy pp. 27-61, contain along with much chaff much that is really valuable, although they are evidently the composition of widely different periods, the latest compiler having added French and English words of the twelfth or thirteenth centuries, which have of course an independent value. Of the many glosses which we have marked as interesting or curious we select the following, giving the page and number of the line in Ellis's edition:

28, 5, *saepe numero*, multotiens. *multotiens* (used 40, 2) occurs also in the Scholia of the Pseudo-Acron., cf. Kukula de tribus Ps.-Ac. Sch. recensitionibus, p. 21.

29, 4, *thecatium*, in theca 'i' in repositione 'i' in forello. *repositio* is also used by Ps.-Acron., cf. Kukula, p. 8.

30, 25, *silex* 'i' rupis. Inde silicernus 'i' curvus a cernendo terram.

32, 1, *Runcare est aliquam herbam nocivam evellere*. Sicut avencare est proprie avenas extirpare et ponitur pro evellere. *avencare* is a new word, hence emend Cod. Sangallensis 912, p. 4, *abemcat*: *eradicat*, cf. Du Cange under *Aventare*.

32, 25, *perimachiam* circumpugnationem.

33, 3, Inde concretio 'i' *conmassatio*.

37, 3, *Vispillones*. Quidam dicunt esse differentiam inter *vispillones* 'i' latrones qui vi spoliunt et *vispillones* qui mortuos ad tumultandum deportant, sed unum trahitur ab alio 'i' romanice, 'ribanz.'

37, 14, *culina* 'i' coquina, cf. Nonius 55, 18, *culinam* veteres *coquinam* dixerunt, non ut nunc vulgus putat, etc.

40, 24, *alarum*, romanice 'essele,' idem est acella, s. fossicula quae sub brachiis est.

42, 29, *Sectatores litium* 'i' placitatores litium 'i' causarum unde *placitor* idem est quod causari vel licitari.

44, 20, Veritas enim odium parit et obsequium adulationis et falsitatis quandoque parit amicos (cf. Terence, And. 68).

45, 21, *pessulum* *opponis* 'i' pin.

45, 24, *eufoniam* 'i' bonam sonoritatem.

47, 10, *linteum* 'i' gausape vel *manutergium*.

47, 33, *calones* sunt portitores lignorum et hic accipiuntur, calones 'i' peccatorum portitores.

48, 8, *perperam*, adverbium 'i' *strophose* 'i' fraudulenter a strophæ quod est fraus.

MINTON WARREN.